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THE COURT RECORD.

Supreme Court. OPINIONS FILED SEPT. 22. William Dunkle et al. vs. William P. Herron, treasurer. Montgomery C. C. Affirmed. Howk, J.—Section 7 of the drainage act of March 8, 1883, is constitutional. In the absence of any other showing it will be assumed that the party in a drainage proceeding had full notice of the assessments made in ample time to appeal to the Circuit Court, and having failed to appeal as provided by the statute, a collateral suit cannot be maintained to be releived from such assessments. This act was repealed by Section 13 of the act of 1885, but the Legislature

intended that all assessments for work done un-der the old law should be collected according to the provisions of the old law. 13455. John Grimsley vs. State, ex rel. Abraham Cohen et al. Daviess C. C. Reversed. Elliott, J .- When a township trustee wrongfully executes notes, a party claiming to be a goodfaith purchaser cannot maintain an action on the bond of the trustee.

13765. Stoughton A. Fletcher vs. Thomas H. Sharpe et al. Marion S. C. Affirmed. Mitchell, J.—Affirmed on the authority of Fletcher vs. Sharpe, 13766, this term.

Superior Court. Room 1-Hon. N. B. Taylor, Judge. Elizabeth vs. Henry Kortepeter; divorce; failure to provide. Divorce and custody of child given to plaintiff.

Room 2-hon. D. W. Howe, Judge. Sarah Cornwell vs. Lewis Cornwell; divorce. Granted plaintiff on grounds of abandonment. Room 3-Hon. Lewis C. Walker, Judge.

Nancy Z. Cook vs. John Cook; divorce. Granted on grounds of failure to provide. John D. Brown vs. Belle Brown; divorce. Tried and taken under advisement. Sarah H. Wilson vs. George Wilson; divorce. Granted on grounds of adultary.

August B. Meyer et al., vs. Samuel Griffin et al.; to quiet title. Finding for plaintiff.

New Suits Filed. Frank A. Grever et al., vs. William N. Gramling: complaint on account. Demand, \$160. James R Ross vs. Frank Hoffman; complaint on account. Demand, \$100. Mamie E. Ellis vs. Horace R. Ellis; comple for divorce. Allegation, cruel treatment.

Throws from His Buggy. Joseph Keenan, while driving near Schofield's mill, four miles northeast of the city, last night, was thrown from his vehicle. One of his legs was broken above the ankle. The horse became frightened and ran away. The buggy was de-atroyed. Kregelo's ambulance removed Keenan

to his home at 61 North New Jersey street. New bed room sets at Wm. L. Elder's

SERVICES AT THE CHURCHES

The New House of Worship for the Seventh Presbyterian Congregation.

Harvest Festival of the First Baptist-Memorial Sermon at the Central Christian and Special Exercises at Roberts Park.

The new Seventh Presbyterian Church, on the South Side, was dedicated yesterday with interesting, although not elaborate, ceremonies. There were two services-one in the morning at 10:30 o'clock, when the dedicatory sermon was delivered, and the other in the evening, at which the pastors of several other local Presbyterian churches were present and made brief congratulatory addresses. The main room of the church is one of the most handsome, without a doubt, to be found anywhere. It is not large-the excellent adjustment of all the sections of the building, and the rather low gallery, make it look even smaller than it is-but it is richly finished, and looks like a well-furnished parlor. The opera chairs on the main floor add much to the richness of the room, and the windows are of fine cathedral glass. In addition to the fact that everything was new and bright yesterday there were many floral desorations which increased the attractions. The attendance was sufficient to test the seating capacity of the church at the very outset. The lower floor and gallery were first filled, and then the folding doors were thrown open, and the large lecture-room became a part of the auditorium. It also was filled, and many chaire, in addition, were brought into use.

The opening exercises consisted of prayers, Scripture readings and songs. There was a large choir, which was assisted by Mrs. Scott and Andrew Smith, who sang a duett, "O Morning Land," while Mrs. Scott gave a solo, "Jeru-Rev. S. A. Sawyers, of the Eleventh Church, and the dedicatory prayer by the pastor, Rev. R. V. Hunter. The latter made a few remarks, in introducing Doctor Haines, who was to deliver the sermon. Said Mr. Hunter: "Our new house of worship was begun last October, a little less than one year ago, and may be said now to be finished. We enter it to-day, anxious to do the Lord and our fellow-men a better service than we have ben able to do heretofore. We believe that we have had the blessing of the Father of all Mercies upon our work; we devoutly pray that He will add richer gifts of grace in the future. I feel that it would not be out of place to speak merely of the uniform good will and spirit of consecration which has been shown by so many of our friends in relation to this enter-

"The people composing this church are not wealthy, yet last year they raised only a little less than \$6,000. From present indications it would seem as though the current year would be as successful in this respect. The people have been giving, as a rule, according to their ability. The work of building was committed by the congregation to a committee composed of the deacons and trustees of the church. They again appointed a sub-committee, Dr. J. M. Mc-Lain, O. B. Gilkey and L. L. Curtis, into whose hands the work was more directly placed. Last February Dr. McLain's work ceased on earth. George Bryce was then elected to the vacancy. board of trustees and deacons had no small work in raising. funds and building the house. While all have given nobly of money and time, we feel that especial mention ought to be made of James Brown for his generous contributions to this work. The ladies of the church have taken a large interest and done much to lighten the burden. For the past three weeks Mr. Carl has been at the head of a delegation of willing workers who have spent the evenings in com-pleting the house, otherwise it would not have

been possible to have been in it to-day. "On the 1st of September the treasurer reported that when the building should be com-pleted there would then be a debt of \$1,200 unprovided for. It is customary, on such occas-ions as this to 'lift the debt' by a sort of an 'auctioneering process.' This we will omit to-day. However, you will find a blank inclosed in your programmes, which you are at liberty to sign for as many chairs as you choose, and drop in the basket when it shall be passed." Mr. Hunter then introduced Dr. Haipes, who announced as the subject of his sermon, "The Evidence of History to Christianity," suggested by the 44th verse of the second chapter of Daniel, which contained a prophesy of the ultimate triumph of the kingdom of Christ. Almost the

only ground of encouragement, he said, that Daniel and believers in his time had was found in prophecies like that in the text. Small reason had they to suppose from what they actually saw that the kingdom of the Messiah was one day to dominate the earth. God's people to-day stand at a point where, in addition to the stimulus they may derive from the prophecies of what God will do, they may gather much to kindle hope and quicken zeal from the consideration of what He has done and is now doing, for He has, as He said He would, established the Messiah's kingdom. and it is making its record. A writer has said that the great apologetic stronghold of Christianity lies in its appeal to history. To that could be added the statement that it appeals to history as viewed in the light of the foregoing prophecy. The career of the Christian religion had been beset with adversities and conflicts; against it had been arrayed in succession the thrones of philosophies, the false religions, the wealth, the culture, the ignorance, and the superstition of the earth. The direct progress of the kingdom of Christ was exhibited in the number of its adherents, in its augmented material resources, in the formation of so many and mighty religious and benevolent societies, and in other things which could be measured, approximately. And its progress indirectly was exhibited by the manner in which it had permeated human society with its principles, in leavening institutions and organizations of all kinds with the leaven of righteousness, justice,

humanity and brotherhood. At the conclusion of Dr. Haines's sermon oc-curred the offertory. This consisted merely in the usual passing of the basket. The blanks to which the pastor had referred were, however, filed out in many instances in a generous way, and a sum amounting in all to \$200 or \$300 was raised in this way. Mr. Hunter feels very much encouraged over the financial outlook of the congregation. At the conclusion of the offertory the congregation was led in prayer by the pastor. A familiar hymn and the benediction then closed the morn-

The church was crowded again at the night

service, between 900 and 1,000 being seated, while many were turned away. Upon the pulpit platform were the pastors of almost all the Presbyterian churches in the city. An extensive and beautiful musical programme was rendered. In addition to the selections by the choir Mrs. Scott, Miss Lizzie Kaylor and Mr. Smith rendered a trio, "Hear Our Prayer," and Mr. Chaffee and the choir sang "Spirit Immortal." Rev. W. H. Hendrickson gave a scriptural reading and Rev. Dr. Mitchell prayed. Addresses were delivered by the visiting pastors, to each of whom Pastor Hunter had assigned a subject which he thought would perhaps closely fit him. The Rev. J. A. Rondthaler, of the Tabernacle, was first called upon, to speak on "Church Life." He complimented the church on its bright appearance, its folding chairs, which were confloors. He said the brightness of a church added to its life. Rev. Dr. McLeod of the Second Church, spoke concerning "Sound Doctrine." That, he said, was the kind of doctrine that had been and would be preached by true Presbyterians. Presbyterians generally did not support
or listen to a post-mortem theology. The
Rev. G. G. Mitchell, of the Fifth Church, explained how to dispose of "Church Debts." The
way to raise such a debt, he said, was to raise it; but he afterward amplified the expression to an interesting extent. The Rev. Mr. Sawyer, of the Eleventh Church, was called to speak of the "Glory That Follows." He expressed the hope that the work in the new church would fulfill the prophecies of the old. The Rev. Dr. Haines, of the First Church, was assigned to speak on "Dedication," having delivered the dedicatory sermon. The dedication of a house, he remarked, should be followed by a dedication of heads, hearts, time, talents and pocket-books. Rev. G. L. McNutt, of the Fourth Church, explained what might be called "Legitimate Sen-sationalism in the Pulpit." He quoted Bible ex-tracts to justify this much-criticised form of ministry. Rev. Mr. Hunter made the closing address. He feelingly thanked the pastors and people for their presence and substantial sympathy, and promised earnest work in the future by the congregation of "The New Seventh." The audience then adjourned.

In addition to the morning contributions, enough money was further pledged during the day to reduce the debt unprovided for to \$600. A Beautiful Service.

The tenth annual harvest home festival of the Sunday-school of the First Baptist Church, held vesterday afternoon, was one of the most unique and instructive entertainments any of the city churches have given recently. The service was one of praise and thanksgiving for a bountiful harvest both spiritual and material. The text the crown with which those were to be adorned

for the day, displayed over the pulpit stand and on the programmes was: "Psalms, c, Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord is God; it is he that bath made us, and not we ourselves. We are his people, and the sheep of His pasture. Enter into his gates with thanksgiving, and into His courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

The audience-room of the church was artistically decorated with ripened fruits of all kinds. About the pulpit stands were large bouquets of flowers from the gardens of the city and the fields of the country. To the right and to the left were bunches of unbarvested corp, wheat, oats, barley, and nearly all other kinds of grain in profusion. Above the pulpit and around the gallery were also beautiful col-lections of all kinds of products of field and garden. Besides these there were barrels of pota-toes, apples and other fruits placed before the audience to be given away to the poor and needy of the school. On every hand inside the large room were reminders of a harvest.

The church was not large enough to accom-modate all those who desired to see and participate in the festival, but the young, to whom the lesson was most impressive, were all given seats. The programme was well arranged and interesting throughout. While the congregation was gathering the primary class sang "Bringing in the Sheaves." Then there was responsive reading, led by F. W. Douglass. The reading embraced thirty selections from the Bible, all relating to seed-time and harvest. It closed with. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Following the reading the choir rendered an anthem suitiled: "Serve Him. All Ye People." Rev. Winfield Scott, D. D., of California, spoke briefly on "The Joy of the Harvest." He said all people should join in thankegiving to God when the harvest was gathered. There was not enough returning thanks to the Lord for His gracious goodness. People should remember that they are dependent upon Him for all things, and this thought should also prevail, that a man reaped according to what he sowed. As the people rejoiced and gave thanks for a bountiful material harvest, so God rejoiced over a spiritual harvest.
At the conclusion of Doctor Scott's remarks Mrs. G. F. Branhan rendered the song "What Shall the Harvest Bel" Miss Grace Vawter then recited "Come Ye Thankful People, Come," spoke of the spiritual harvest. God, he said. wanted the people to all join in the barvest. He wanted to see them come with sheaves, with arms full, and with churches full. Every man should work in the field of the Lord, and he should gather in the sheaves according to his opportunities. If he could not come with houses full of ripened grain let him come with arms full, or with a single sheaf. When the harvest was over at home, when all the houses had been filled, the Christian should go abroad to hunt new fields in which

Following Mr. Rondthaler's remarks the choir and orchestra rendered the song, "Jesus, Lover of My Soul" A liberal collection was then taken up for the Baptist State mission, and with the singing of the hymn, "God Be With You," the exercises closed.

A Memorial Sermon. A memorial sermon on the life and work of Alexander Campbell was delivered at the Central Christian Church last night, by the Rev. D. R. Lucas, of Des Moines, Ia., the occasion being the one-hundredth anniversary of the birth of the founder of the denomination of the Disciples of Christ. At the outset the preacher called attention to the philosophy of the Reformation, saying that Luther restored private judgment; Calvin, Divine sovereignty; Wesley restored human responsibility; Campbell barmonized

Divine sovereignty, private judgment, human responsibility, and limited them all by the Bible. The Pope had usurped the rights of man in Luther's time, and during the time of Calvin he had genroed the authority of God. In the time of Wesley tatalism had checked progress and supplanted personal plety. Coming then to the days of Campbell, the preacher said that abuses had divided the church into sects and creeds. and that when Campbell had advocated the doctrine that nothing should be a matter of faith or a rule of conduct without a "thus saith the Lord," either in express terms or approved precedent, the world looked upon him with a sort of awe and surprise.

Faith in Jesus as the Messiah and obedience his commandments, Mr. Lucas continued, was claimed by Campbell to be the only condition of salvation. In the year 1823 he performed his first important work which attracted widespread attention when he discussed the question of "Christian Baptism." Again, in 1829, at Cincinnati, when the great skeptic, Robert Owen, published throughout this country a challenge to the entire religious ciergy, was Campbell suddenly thrown into notice by accepting the challenge and meeting Owen in Cincinnati of that year. Owen un-dertook to prove his theory, but after a twelvehour speech, Campbell, at the conclusion said: "All of you who believe in the Christian religion stand up," and there was a universal rising of the audience to their feet, only three persons remaining in their seats. Campbell had claimed, as did the Christian Church to-day, that the word of God is sufficient without popes, bishops or creeds. The cry bad gone up, when it be-came known that Campbell had accepted Owen's challenge, "What does this man mean?" and the former replied: "Christianity can be defended

on its principle." It was Campbell's belief, the preacher stated, that no man could defend John Wesley, Calvin. Luther, or any religious leader. They could only defend Jesus Christ and his teachings. He believed in no human creeds. Nothing but the teachings of the Bible had given him instrucpopes and creeds. Campbell's teachings would restore that that Christ founded. When people asked him if he was a Unitarian, Lutheran or what not, his answer invariably was: "No, I am a Christian." He was a man of great oratorical power. He had caused the giant Henry Clay to follow his teachings. He had been a man of remarkable intellect, and yet, with all this, he was so simple in his teachings that even the children could readily understand him. In the course of his sermon Mr. Lucas stated that Alexander Campbell was born in Ireland, Sept 10, 1788, and came to the United States in 1809, settling at Bethany, W. Va., where he died in 1866. After the close of his evangelical career he wrote forty volumes on his life, and debates with Walker, Purcell and Rice. He was not a philanthrophist, not a poet, and not a sectarian, said the preacher, but a Christian in all that the word implies. The services closed

by the congregation and choir singing with

great impressiveness the great minister and teacher's favorite hymn, "The Angels Watched Round the Throne." Services at Roberts Park. Yesterday's services at Roberts Park Church were of exceptional interest, the pastor, Rev. Dr. Keene, giving a review of the church work for the past year, and accompanying it with exercises different from the usual services. A large audience was present in the morning. when the Doctor delivered a sermon upon the subject. "Benevolences and Bestowments of the Pastoral Year." His text was from Psalms xxxv, 13: "Thou crownest the year with thy goodness." He reviewed the blessings, temporal and spiritual, that had befallen the church during the year. First of these was the remarka-ble health of the congregation, there having been but seven deaths during the year in a mem-bership of between ten and eleven hundred. The pastor had also been fortunate in retaining good health throughout the year, which had enabled him to preach at thirty funerals, per-form thirty marriage ceremonies, bap-tize ninety persons, attend twenty official meetings, lead forty-five prayer-meetings, conduct 140 revival services and make over 1,100 pastoral visits. The speaker alluded to the fact that he had been fortunate in securing access to the attention of a large number of people, the attendance having been uniformly large throughout the entire year. There had also been a sustained manifestation of the Holy Spirit, and almost continual revival, Not a week had elapsed since the first of December that there had not been accessions and conver-sions. There had been given to all benevolences this year \$1,109, against \$563 for the previous year. He had received into the church 134 by letter and 227 on probation, making a total of 331, or enough to start another church. Dr. Keene stated that it was the conclusion of his twentieth year in the ministry. A feature of

the morning exercises was the excellent music, which was furnished by a large choir. In the afternoon the Sunday-school missionary anniversary was held in the main auditorium. which was well filled both on the main floor and in the gallery. What immediately attracted the eye of everyone was the presence upon the pulpit of extensive and beautiful flora! and other decorations. In the center of all was the representation of an ocean vessel in full sail. It was named "City of Light." Upon its topmost mast was a small union flag, and upon other masts and various portions of the ship could be seen small flags of all the nations of the earth. U pon the front of the ship could be seen a cross and crown, representing the idea of sacrifice, as Christ had sacrificed himself on the cross, and

who accepted Christianity. At the close of the service the names of the various classes and societies were called, and a representative of each came forward and offered its contribution for the year and at the same time presenting a bouquet, which was placed in the ship.
By the time the thirty-two classes, the foreign
and home missionary societies and the church
itself had thus been called the ship was well
laden with flowers. The entire amount collected for missions during the year was \$830.

Pray for Your Preacher.

Rev. T. A. Goodwin, D. D., preached yesterday at Meridian-street M. E. Church, filling the interregnum Sunday between the retiring and the coming pastor. His theme was "Prayer for the Minister," and his text, II Thes., iii, 1, 2 "Brethren, pray for us that the word of God may have free course and be glorified, and that we may be delivered from unreasonable and wicked men." After stating that the gospel WAS here personified and represented as running & race for a crown, that it might be glorified, he said that there were many things that were hindrances to its progress, such as the uncompromising nature of the gospel itself. It would brook no rival, endure no partner in the affections of the soul and accept no sacrifice that was not a whole offering. otherwise it would soon take the world. Another obstacle to its progress was the unworthy walking before the world of those who profess faith in Christ. Men read Christians, not Christianity, and form their opinions by what they see in the man, not by what is taught in the Bible. Another hindrance is the unreasonableness of many in their treatment of their pastor. They, too often, regard him more as a target for their arrows of criticism than as a leader and guide. No one man can combine in himself all the graces of manners or of spirit, and it is unreasonable to indulge in criticism because he does not. It is fatal to criticise imaginary or real defects in a pastor before the children of the household. In some families this becomes so chronic that the children come to believe that there are no more good preachers left. This is especially the case with some Methodist families. While Presbyterians are apt to speak always kindly of their preachers, both in their families and to strangers, and never fail to invite strangers to hear their preachers, too many Methodists act and talk as though it was a great favor to the preacher that he is permitted to preach to them at all, and after which Mrs. Edward L. Schurmann gave a solo entitied "O Eyes That Are Weary." There was more music by the choir, followed by a short address by Rev. J. Albert Rondthaler, of church which the father and mother they never think of inviting a stranger to hear the Tabernacle Presbyterian Church. He took | care so little about If they ever join any for his subject "Bringing in the Sheaves," and | church it will not be the one whose preachers are all so unworthy. The antidote to this is fervent, constant prayer for the pastor, and criticism never, especially before the children or in the presence of strangers.

The preacher drew a picture of two neighboring churches; whether from life or from imagination he did not say. One was a church that always accepted their present pastor as among the very best in the world; that always prayed for him, and, if weak at any point, bore with him. One result was that the children of that church nearly all became members of that church, and it grew and swarmed, and grew and swarmed again, and yet continued to grow. The other church paid a better salary always commanded the very best talent of the church, yet the congregations were never as large, and many, if not the most of the children went into other churches or into none at all. This was according to the divine law. No angel, not even the son of Mary, sould build up a church with living stones where there was no faith, no prayer. During his personal minis-try the Savier himself had to abandon the places where his ministrations were not seconded by human sympathy and co-operation. The record says: "He could do no mighty works there because of their unbelief."

The ministry is a chosen instrument, and a principal one, in the evangelizing of the world, but not by any means exclusive, nor in any sense independent. The laity must be co-operative. Its part is to pay. Of that part no complaint can be made against this church. But paying is only a small part of the laity. "Praying," the preacher continued, "is not less essential. I will not say a more essential part, yet as praying without paying would yield very unsatisfactory results, so paying without praying does always. Let faith and works, paying and pray ing, go hand in hand. But let us not forget the text. The apostle was asking prayers for the preachers, not for the church por for individuals; and that is the burden of this sermon-pray for your preacher. On another occasion it may be well enough to exhort you to pray always for yourself. You probably never are at fault in this respect, and we do not say that you are at fault in the matter of praying for your preacher; but as a new pastor enters to morrow on his official relations to this church, and may be expected to be present in person in a few days, it may be well to remind you at this time of this duty. He is a man in the vigor of mature manhood. He has been eminently successful in other fields of labor. He has been blessed with remarkable revivals, and has built up many a waste place. Shall we not precede his coming with fervent prayer for divine help? Shall we not receive him with open hearts as well as with open arms, and shall not the prayers of our hearts blend with the works of our hands in his behalf. Then shall the word of the Lord have free course and be crowned with the glory of a growing and happy church."

Stanley Newman's Address.

The little brick church of the Friends, at the corner of Delaware and St. Clair streets, yesterday morning was crowded with attentive listeners. There were numerous members of other churches present, attracted on this occasion by the announcement that Stanley Newman, of England, a leader in the Society of Friends, and who for more than twentyfive years taveled in Eastern lands would give a description of his travels. Mr. Newman is noted, not only as an earnest worker in the Society of Friends, but as a writer on travels and other topics. He came to the United States about one month ago to be pres-sent at the various yearly meetings of Friends in this country. On Saturday he arrived in this city from Plainfield, where the Western Yearly Meeting had closed after a week's session. This morning he leaves for Richmond, to attend the Indiana Yearly Meeting, which will continue there the week out.

The speaker announced for his subject yester-day morning "Abraham's Faith," and read a descriptive lesson in Genesis xxii, 1-14. Mr. Newman gave an account of his visit to Jerusalem and Mount Nebo, on which occured the death of Moses. He said the promised land of Biblical fame was in most every respect properly described in the Bible, and to him it appeared from his station on Mt. Nebo almost perfectly described. Speaking of the temple at Jerusalem, he said that the foundation remained to this day, and that the corner-stone of the temple, which had recently been discovered, was of a polished surface, and that underneath the stone had been found the basin supposed to have contained the oil with which, according to scriptural history, the stone was polished. Passing from these interesting statements, he referred to the Society of Friends in England, which, he said, now has twenty thousand members and is rapidly growing under the revival system. He urged upon the Friends in this country to begin at once a work under that system. The revivals would add numbers to the membership of the society.

United Presbyterians. At the United Presbyterian Church yesterday Rev. W. G. Moorehead, of Xenta, O., occupied the pulpit in the absence of the pastor, Rev. J. P. Cowan. The subject for the morning sermon was: "The Lord's Discovery of His Peopie; His Training of Them and Watchful Care Over Them." Special reference was made to the condition in which the people of Israel were when the Lord claimed them as his and to the state men are in when the gospel call reaches them. The attendance at both morning and evening services was good.

Religious Notes. The Presbyterian Ministers' Association will meet at 10:30 o'clock this morning in the Second

The Rev. E. M. Goodwin, son of Rev. T. A. Goodwin and associated with him in editing the Indiana Advocate, filled the pulpit of Blackfordstreet M. E. Church yesterday morning, preaching an able and interesting sermon.

Presbyterian Church.

The Seventh-street M. E. Church, of which Rev. S. Frank Tincher is the hard-working pastor, is considerably benefited by the efforts of the "Willing Women," at their dining ball, notably to those of Mrs. Jerry Gregor, Mrs. Peter Hirith, Mrs. Jessie Wright, Miss Floy Burleigh, Mrs. David Reynolds, Mrs. Jane Selv-vage and the cook, Mr. Ed Davie.

A large audience assembled at Grace M. E. Church, yesterday morning, it being the last Sunday of the conference year. The year just closed has been one of growth for the church. Some of the indebtedness has been paid, and the remainder is almost provided for, and the members expect to be free of that burden next year. At the close of the service yesterday morning a resolution was offered asking the return of Rev. L. D. Moore for another year. The resolution was passed by a unanimous rising vote of the congregation present.

Says He Voted for Blaine. Mr. S. P. Porter, who presided at the Mills meeting, writes the Journal that he voted for Blaine and Logan electors in 1884, and up to this time has never voted a full Democratie

ticket. Gentlemen, however, who have known Mr. Porter and have been connected with him, for at least four years, never were aware that he was anything but a Democrat. He does not question the statement that he is a free-trader, for he wrote that down in his speech, which, by the way, even the Sentinel was discreet enough not to print in its report of the meeting.

A Freight Train Wrecked.

The C, St. L. & P. through passenger train for the West was delayed several hours last night by a bad freight wreck at Cumberland. So far as could be learned no one was hurt, but a large number of cars were smashed and considerable property damaged.

Vandalia Line For particulars call at ticket office, cor. Washington and Illinois sts., or Union Depot.

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